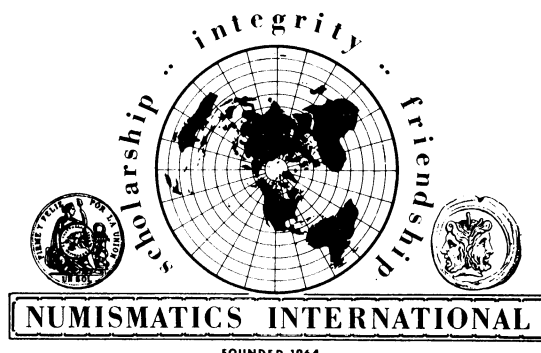
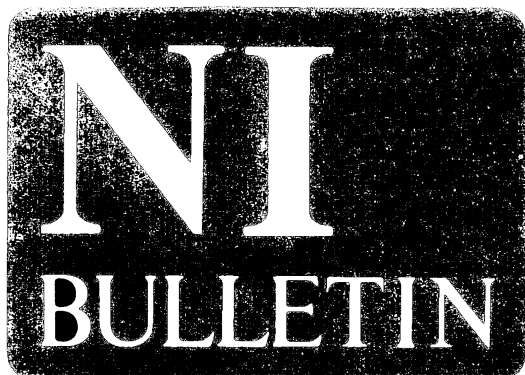


38 years of service to numismatics



APRIL 2003

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## OBJECTIVES OF NUMISMATICS INTERNATIONAL

Numismatics International is a non-profit educational organization. The Objectives are to encourage and promote the science of numismatics by specializing in areas and nations other than the United States of America; cultivate fraternal relations among collectors and numismatic students; encourage and assist new collectors; foster the interest of youth in numismatics; stimulate and advance affiliations among collectors and kindred organizations; acquire, share, and disseminate knowledge.

**MEMBERSHIP FEES:** Individual & Club Memberships - \$20.00 Annually, Junior Membership (18 years of age and under) – \$15.00 Annually, Senior Membership (70 years of age and older) - \$15.00 Annually.

# INSIDE N.I.

## MEMBERSHIP CHAIRMAN'S REPORT

**April 2003 Applications for Membership:** The following person has applied for membership. If no written objections are received by June 1, 2003, the membership will become effective on that date.

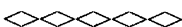
2646-MT      James F. Dorris, Jr., 200 Belvoir Ave., Chattanooga, Tennessee 37411  
(All Coins and Currency)



## DONATIONS REPORT

We have received the following donation since the last report:

<u>Name</u>	<u>Donation</u>	<u>Preference of Use</u>
METCALF, G. L.	\$5.00 Cash	General Operating Fund



## LIBRARIAN'S REPORT

I. The following book is new to the Library:

### The American Numismatic Society

AA40.AMSO:2002:AJN13

AMERICAN NUMISMATIC SOCIETY

*American Journal of Numismatics* #13

Contents: Silver bullion from Egypt; Scythians in the West Pontic area; engraved gems; a sixth-century tremissis from Psalmodi (Gard, France); monetary circulation of medieval Uzgend; Joseph J. Mickley's diary for 1852; Yugoslav countermarks on Austro-Hungarian gold coins; and a die study of some silver coins of Sinkiang, China.

Pub. 2002, 212pp w/illus. and plates.

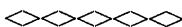
II. Courtesy of NI Member Roberto Jovel, the Library has received a copy of the Central American Numismatic Association's "Information Bulletin Number 7". There were two point of interest. The first is that every paragraph alternates between Spanish and English which makes for very easy reading. The second was a notice of their web site on which all of the papers presented at their last Congress were posted. <[www.museosdelbancocentral.org/numismatica/ponencias.html](http://www.museosdelbancocentral.org/numismatica/ponencias.html)>

III. Our thanks to Krause Publications for sending us their 3<sup>rd</sup> Edition of the *Standard Catalog of World Coins, 18<sup>th</sup> Century, 1701-1800*. This four volume series (1601-current) is probably the most commonly used reference in the Library. We are pleased to note that every new edition improves on the former, and the above is no exception.

IV. For members interested in the history of Mexican coinage, Sanford Durst has re-printed Clyde Hubbard's 1978 up-date of Albert Pradeau's 1938 work on this subject. It is not a coin catalog. It is a history of Mexican coinage from the pre-Columbian

period to 1813. If you are interested in the “whys and wherefores” of this early period of Mexican currency it is worth reading.

Granvyl G. Hulse, Jr. Book Librarian  
James D. Haley, Periodical Librarian



## **NI EDUCATIONAL PROGRAMS**

The American Numismatic Association Convention & World's Fair of Money will be held from July 30<sup>th</sup> to August 3<sup>rd</sup>, 2003 at the Baltimore Convention Center at 1 West Pratt Street, Baltimore, MD. There will be an NI Meeting at this convention with Howard A Daniel III as moderator of a show and tell on Saturday, August 2<sup>nd</sup>. Howard is also supporting the Philippine Collector Forum at this convention, so he is urging all possible members to bring something from the Philippines with them and/or create an exhibit centered on the Philippines. But if you have nothing from the Philippines, please bring something else that you can talk about for a few minutes. He will also be manning a table at the convention for you to meet other NI members, rest for awhile, or leave messages. Please contact Howard at [Howard@SEAsianTreasury.com](mailto:Howard@SEAsianTreasury.com), if you plan to attend and he will give you the meeting time and room number after it is given to him, or you can find it in the convention program which you can pick up at the registration table.

If you want more information about the convention, please contact the ANA Convention Department at [ANACvn@money.org](mailto:ANACvn@money.org).

\*\*\*\*\*

## **FROM THE MAILBOX**

### **Another Cabet medal found after “Utopia in Texas” article is published**



Shortly after reading Peter Horwitz's fascinating article on Cabet and the Icaria Colony “Utopia in Texas” in NI October 2002, I spotted this item being offered from France on Ebay. I wouldn't have bid for it if it hadn't been for the very informative article. This medal is lead (marks paper) and is 37mm in diameter. It is very crudely made but its primitive designs are more in character with the majority of 1848 commemoratives than the more professionally produced medals illustrated by Peter

Horvitz. The "portrait" of Cabet shows him wearing a hat with a feather. I don't know if this is meant to be Texan or French revolutionary! The reverse has the traditional revolutionary devices (level and cap of liberty) shown on many 1848 pieces.

Philip Mernick  
London, England

**Author's reply regarding the Cabet medal of 1848**

I don't think this medal was struck by supporters of Cabet or by anyone sympathetic to his ideas. The portrait of Cabet on the obverse represents him as some sort of Asiatic potentate. I am sure there is some Indian or Persian coin that is the model for this medal, particularly for the frame and the exotic headdress. The criticism is clear enough. Cabet is not the democrat he pretends to be, but a dictator. On all other portraits I have seen of Cabet he is represented as clean shaven. Here he has a luxurious beard. This is probably more of the same.

The reverse is not unusual for French pieces of 1848 except for the crossed dead branches at the bottom, rather than the expected laurel or oak. Perhaps these reflect the criticism aimed at Cabet that his ideas are sterile and will lead to death for his followers.

I am pretty sure that the piece is of French origin, rather than American.

Peter Horvitz  
Philadelphia, PA

\*\*\*\*\*

**Dime Quotes and other money – The purchasing power of a dime the year I was born, from an ocean trip around the world. *Globegadder's Diary*, Ralph Parlette, Parlette-Padget Company, Chicago. 1927**

Algiers – At one place we came upon a group of men in a tent roasting goats' heads over a pan of coals. They held the heads in their hands and turned them to cook them on all sides. The heads were just as they came from the original wearers. And the Algerians say they are a great delicacy. You can get one for a *dime*.

Beautiful French Algiers – Sights and Smells of the Kasbah - ...to the streets where painted women looked unashamed out of all the doors and windows... There were hundreds and hundreds of the Magdalens who sell themselves for a *dime*. When a woman falls she hits so hard she bumps herself into insensibility.

In 1907 ...the [French] franc was normal – 5 francs to the dollar. Now [1927] the franc is down to almost 3 cents of our money.

(The above extracts were edited by Roger deWardt Lane, author of *Brother Can You Spare a Dime? Modern Dime Size Silver Coins of the World with Footnotes to History*. CD book recently released.)

# THE PORTRAITS ON TANZANIA'S COINAGE

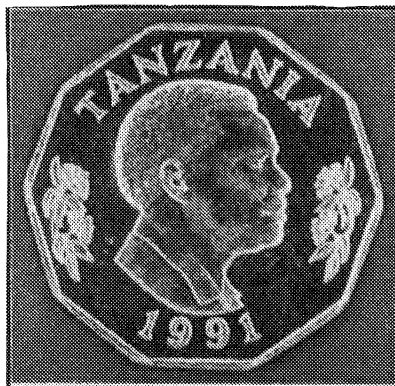
*Paul Baker*

The most recent series of Tanzanian coins, a 50, 100 and 200 Shilingi (types KM-33, 32 and 34 respectively), each bears the portrait of an important Tanzanian statesman. These men are Mwinyi, Nyerere and Karume respectively. All but Karume have appeared on previous Tanzanian types and several different portraits of Nyerere have been used on Tanzanian coins over the years. In fact it is only a few non-circulating types of the last few years that have not included the portrait of one of these three prominent Tanzanians. So why not take a closer look at these people and their numismatic portraits.

Firstly though, to understand the positions held by each of these statesmen, something must be said about the makeup and administration of Tanzania. The country's full title is "United Republic of Tanzania". The "United" in the title recognising that the country came about through the union of Tanganyika and (the islands) Zanzibar (including Pemba) in 1964. This union is strongly reflected in the country's governmental structure. Within this structure there are two presidents. First and most importantly there is the "President of the United Republic" usually known simply as the "President", he has authority over all matters relating to mainland Tanzania and those matters relating to Zanzibar that are deemed, by law/constitution, to be "Union Matters". Secondly there is the "President of Zanzibar", he has authority (through a separate government) over all matters in Zanzibar except those seen as "Union Matters". The Executive of the United Republic comprises the President, his Vice-President, the President of Zanzibar, the Prime Minister and the Cabinet Ministers.

## Ali Hassan Mwinyi

Ali Hassan Mwinyi was born in 1925. Mwinyi was appointed acting President of Zanzibar in 1984 following the resignation of Skeikh Mwinyi Aboud Jumbe. (That resignation was made during a period when the Tanzanian government seemed to be trying to take greater control over Zanzibar.) After a few months as acting President of Zanzibar, Mwinyi became President of Zanzibar proper and held that position until 1985 when elections were held throughout the whole of Tanzania. These elections saw Mwinyi move up to the position of President of the United Republic and he held this position for ten years (two full 5 year terms) i.e. up to the time of the 1995 elections. Those elections saw the nation's current President take office, he is Benjamin William Mkapa.



*The coinage portrait of Mwinyi as seen on the obverse of a 1991 5 Shilingi.*

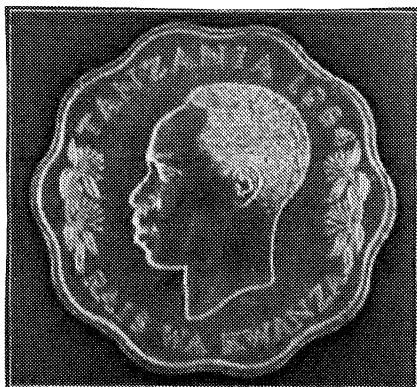
The 1986 commemorative 20 Shilingi coin celebrating the 20<sup>th</sup> anniversary of the Central Bank of Tanzania was the very first to bear Mwinyi's portrait. (Several later commemorative coins also include this portrait.) The 50 Senti, 1 Shilingi, 5 Shilingi and 20 Shilingi circulation coins of the period 1987 to 1993 (not all dates exist for each) saw great use of this portrait for circulation coinage with a total of 19 date/denomination combinations known to exist. Of these circulation coins, pieces of the 50 Senti type seem to be the hardest to obtain.

The first series of circulation coins to bear Mwinyi's portrait all had the word "TANZANIA" above the portrait and the date below. The more recent and only other circulation type with Mwinyi's portrait (i.e. 50 Shilingi KM-33, 1996) utilised the same portrait as the first series but changed so as to follow the general style of the coins with the third portrait of Nyerere (see later). This 50 Shilingi type shows the portrait of Mwinyi encircled with surrounding legend "NGUDU ALI HASSAN MWINYI RAIS WA PILI WA TANZANIA 1996". This legend is in Swahili and translates approximately to "Brother Ali Hassan Mwinyi, Second President of Tanzania 1996". In this title the word "Brother" is not a religious reference but a Swahili way to address a man as means to acknowledge equality between all. Swahili is the national and the official language of Tanzania and is hence very widely used on Tanzanian coins with just a few exceptions where English is used a little on some commemoratives.

The Swahili language is, no doubt, introduced in many places on the internet but an introduction well worth a look is entitled "A BRIEF HISTORY OF THE SWAHILI LANGUAGE" and can be found at [www.glcom.com/hassan/swahili\\_history.html](http://www.glcom.com/hassan/swahili_history.html). That page gives a straight forward history of the Swahili language and includes important references to Tanzania.

### Julius Kambarage Nyerere

Julius Kambarage Nyerere was born in 1922. He became Prime Minister of Tanganyika in 1961 and President of Tanganyika in 1962. He played a major part in the negotiations which in 1964 led to the union of the independent states of Tanganyika and Zanzibar, a union which brought Tanzania into existence. Consequently Nyerere became the first President of Tanzania and held that position until his retirement in 1985. Nyerere died in London on October 14<sup>th</sup> 1999.



*The first coinage portrait of Nyerere as seen on the obverse of a 1984 5 Senti.*

The first of three coinage portraits of J. K. Nyerere debuted in 1966 on Tanzania's very first coins, these were 5, 20 and 50 Senti and 1 Shilingi. Other types with this portrait were the 10 Senti introduced in 1977, several 5 Shilingi circulation types and a few non-circulating commemorative types. The last circulating coins with this first portrait were dated 1984. All regular types with this portrait had the word "TANZANIA" and the date above the portrait and the Swahili words "RAIS WA KWANZA" (roughly meaning "First President") below. This portrait can be attributed to engraver Christopher Ironside (as per such sources as *The Numismatic History of the Birmingham Mint* by James O. Sweeny (1981), that, in referring to Tanzania, states "The 1966 issues were designed by Christopher Ironside"). Ironside is perhaps best known for having been the designer of the reverses for all of the initial decimal coins of Great Britain – the ½, 1, 2, 5, 10 and 50 Pence coins.



*The second coinage portrait of Nyerere, its only appearance was on this coin, the 5 Shilingi of 1978.*

The second Nyerere portrait must be the hardest Tanzanian portrait to obtain, appearing on just one type and a scarcer one at that. The type with this portrait is the 5 Shilingi of 1978, a Food and Agricultural Organisation coin marking the occasion of the "F.A.O. Tenth Regional Conference for Africa". Why this different portrait was used for this type, who designed it and whether it had only ever been intended for use on this one type I might never know. The legends around the portrait are as per the standard types made with the first Nyerere portrait.



*The third coinage portrait of Nyerere as seen on the 20 Shilingi of 1981, one of the series of three coins on which this portrait debuted.*



The third Nyerere portrait first appeared in 1981 on a series of three coins celebrating the 20<sup>th</sup> Anniversary of Tanzania's independence (20 Sh. in Cu-Ni and a Silver proof, 200 Sh. in Silver and 2000 Sh. in Gold). This portrait is always surrounded by the Swahili legends "MWALIMU JULIUS K. NYERERE" above and "RAIS WA KWANZA WA TANZANIA" below. This legend roughly translates to "Teacher Julius K. Nyerere, First President of Tanzania". "Mwalimu" is actually the title given to all teachers by Swahili speakers. Nyerere before his political career had trained as a teacher and the title "Mwalimu" stayed with him even though he went on to lead a nation. The page on the internet "The Meaning of the word MWALIMU" (to be found at [www.southcentre.org/mwalimu/mwalimujkn.htm](http://www.southcentre.org/mwalimu/mwalimujkn.htm)) discusses this subject very well. Also notable of these 1981 coins is that the reverses all have, as their main feature, the Tanzanian coat-of-arms. It was the first time that this had appeared on any coinage. These 1981 coins (and hence this portrait of Nyerere) can be attributed to designer Philip Nathan (famed for the likes of the British "Gold Britannia" series as introduced in 1987). My source for this designer attribution is a collector I know who has spoken with Nathan on this general subject.

This third portrait of Nyerere also appeared on a similar (but rather scarce) commemorative series of 1985 and, notably, after Nyerere's retirement, on the 10 Shilingi circulation coins of 1987 to 1993 and the recent 100 Shilingi, KM-32, coins of 1994.

There seems to be no sign of a Tanzanian coin to mark Nyerere's death, a little odd to say he was of such importance to the birth of this nation. I suppose there is always a chance something will appear and just maybe with it a fourth coinage portrait of Nyerere.

#### Sheikh Abeid Amani Karume

Sheikh Abeid Amani Karume was born in 1905. He became the first President of Zanzibar as a result of an armed uprising and the deposing of the last Sultan, in Zanzibar during January 1964. Three months after this the union was agreed to that created Tanzania. Karume remained President of Zanzibar until his assassination on 7<sup>th</sup> April 1972. The current (since elections in the year 2000) President of Zanzibar is Amani Karume, the son of Sheikh Abeid Amani Karume. Between their presidencies there had passed four other Presidents of Zanzibar: Jumbe, Mwinyi, Wakil and Amour.



*The coinage portrait of Karume as seen on the obverse of a 1998 200 Shilingi, still the only coin to include this portrait.*

Sheikh Abeid Amani Karume appears on only the most recent circulation coin type of Tanzania, the 200 Shilingi type KM-34 and as yet this type is only known to exist with the date 1998. The portrait, like those seen on types 50 Shilingi KM-33 and all types with the portrait as seen on 100 Shilingi KM-32, is encircled and then surrounded by the main legend (which in this case is “SHEIKH ABEID AMANI KARUME – RAIS WA KWANZA WA ZANZIBAR” meaning “Sheikh Abeid Amani Karume – First President of Zanzibar”), the date and additionally with “1964-1972” near to the portrait. Sheikh Karume was President of Zanzibar during this period 1964-1972.

So who might appear on future, new, higher denomination coins of Tanzania – perhaps on a 500 or 1000 Shilingi coin? We wait and see – but very likely a past or present President of the United Republic or President of Zanzibar – there are, after all, a few to choose from.

\*\*\*\*\*

### **Quotes from the Konkani-English Dictionary<sup>1</sup>**

***Angelus Francis Xavier Maffei, S. J. Cannanore, October 1883***

#### **APPENDIX V.**

#### **CERTAIN COINS**

Kas, -sa, *m.* reis, -sa, *m.* ½ Pie.

Ruvi, -ye *f.* 1 Pie.

Taru, -re, *f.* 2 Pies.

Dedki, -ke *f.* sakas, -sa, *m.* pauno, -nea, *m.* Mukkal, -la, *m.* Quarter-anna, 3 Pies.

Poiso, -sea, *m.* Dudu, -dua, *m.* 4 Pies.

Tin taro, ded poiso. ½ Anna or 6 Pies.

Pauli, -le, *f.* Don aneaci pauli. Silver coin of 2 Annas.

Tsakru, -kra, *m.* Silver coin of 4 Annas.

Ardo rupoi, -piya, *m.* ½ of a Rupee.

Yek rupoi. One Rupee.

Vora, -ra, *m.* 4 Rupees.

<sup>1</sup> Konkani is a native language of India spoken by five million people centered on the west coast of India around Goa.

(Submitted by Roger deWardt Lane, Hollywood, Florida.)

## HANUMAN AND OTHER MONKEY BUSINESS II: A THAI MEDAL

*Bob Forrest, Manchester, England, NI #2382*

(The present article can be considered as a loose addition to my article “Hanuman and Other Monkey Business” published in *NI Bulletin*, June 2002, p.167-176.)

The bronze medal shown 1½ times actual size in fig.1 is a modern production from Thailand, acquired in a Thai gift shop here in Manchester. The obverse is of a fairly regular “Holy Man” type for Thai medals. My friend Phra Sobsan Suthammaartaro tells me that its accompanying Thai legend, reading anticlockwise from 11 o’clock, says that he is the abbot Gum Vessawanno of the Chulachinda Temple in Phatumthani Province (1).

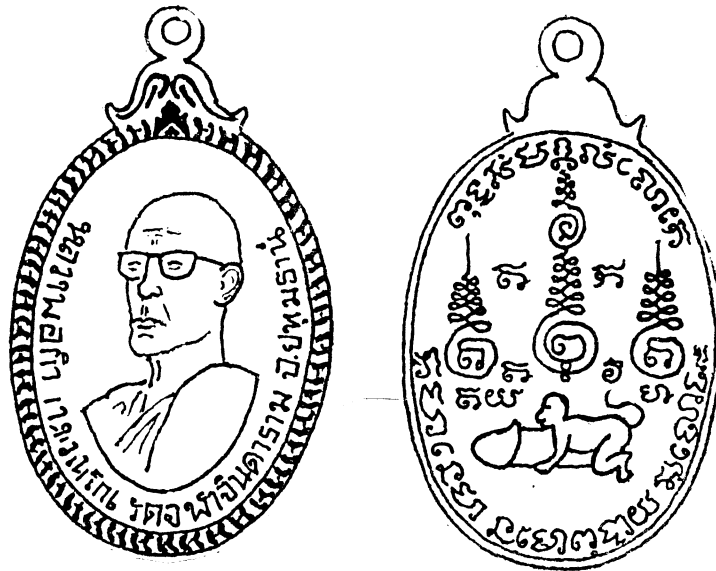


Fig. 1

The reverse, of course, is much more interesting, as even the most cursory of glances reveals. But before we get involved with that monkey with the overly-large phallus, let’s deal with the rest of the reverse first. The script is Cambodian, the language Pali (the language in which the earliest Buddhist literature was written in the first century BC). At the top we have, in translation, “Lord Buddha is the Noble of the World”, and at the bottom, reading from 9 o’clock anticlockwise, “Kanhaneha Namobuddhaya Sulotha.” Only the middle ‘word’ here translates as anything meaningful (it means “the names of five Lord Buddhas”(2)). The other two ‘words’ are, in effect, mystic sound-words, having no meaning in the ordinary sense. It is their sound that is important. As a whole, “Kanhaneha Namobuddhaya Sulotha” is a chant the repeated recitation of which can protect one from evil spirits (3). The ‘field symbols’ of the reverse are other mystic sounds or syllables relating to the hearts or minds of the aforementioned five Lord Buddhas, again all part of the business of repelling evil spirits.



Fig. 2

So what of the monkey and phallus? It would appear that we have here not so much a monkey with a large phallus as a monkey sitting on a large phallus. That is, we have here a combination of two symbols, a monkey symbol and a phallic symbol, rather than a single monkey-with-large-phallus symbol. This is well demonstrated by an interesting internet essay-cum-listing of “Penis Amulets from Thailand”, published by the Lucky Mojo Curio Co., of Forestville, California (4), in which Catherine Yronwode describes and illustrates a 1½ inch long bronze amulet – shown here as fig.2 – similar to the image on our medal. She tells us that the monkey has his own small erect penis on the underside of the charm, thus showing that the large phallus is not actually the monkey’s, but something that the monkey is sitting on. Furthermore, she describes and illustrates various other phallic amulets in which the monkey of fig.2 is replaced by a tiger (fig.3), a crocodile (fig.4), a lizard (fig.5), a panther and (somewhat curiously) a snail, thus showing that the monkey of figs. 1 & 2 is merely one of several optional animal symbols ancillary to the principal large phallic symbol. The character of the ancillary animal determines the type of amuletic protection or talismanic power to be gained from the large phallus. With the tiger of fig.3, for example, the charm stimulates the personal bravery of its wearer and affords him (5) protection from attack by weapons; with the crocodile of fig.4 it stimulates courage, strength and increased mastery of personal circumstances; and with the lizard of fig.5 it promotes marital joy, conjugal sex, fertility and a peaceful home life, We shall return to the specific significance of the monkey of fig.2 shortly

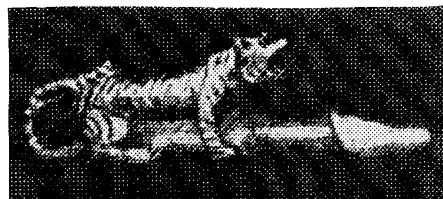


Fig. 3

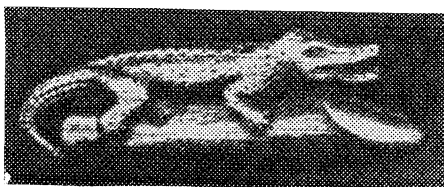


Fig. 4



Fig. 5

First, though, it is interesting and somewhat surprising that despite the large phallus in each of the charms in figs. 3 to 5, sex only enters directly into the powers of the last of them. This seems to be because with the passage of time the phallus has diversified from being the simple instrument of sex and “the giver of children” into a symbolic giver of boons generally – a bringer of luck of all types (6). The ancillary animals in figs. 2 to 5, in effect, specify the type of boon required by the wearer. As Catherine Yronwode tells us, it is not unusual for a man to wear several types of phallic amulets, “one to increase gambling luck, for instance, another to attract women, and a third for invulnerability from bullets and knives.”

But let’s get back to the monkey in figs. 1 & 2 – what does he signify, and is he the monkey god Hanuman, or is he “just a monkey” – a symbolic animal like the tiger, crocodile and lizard of figs. 3-5? Catherine Yronwode is quite definite that the monkey is Hanuman, adding that the charm in fig.2 promotes “fidelity in marriage, loyalty, and the aid of the god Hanuman.” (In the Indian epic, the Ramayana, Hanuman is the epitome of loyalty in his service of the god Rama, and from loyalty to fidelity in marriage is but a short step, of course.(7)) Phra Sobsan Suthammaartaro, however, tells me that is not Hanuman but “just a monkey”, of a type that lives in the jungles of Thailand, and which is renowned for its fantastic ability to leap from tree to tree – hence a symbol of power and potency. In the first part of this essay we saw an Indian reverence for this power, together with a similar reverence for the “unchastity” of the monkey, for which reason it became the basis for invocations designed to avert sterility and promote childbirth (8). (Such beliefs, together with that huge phallus, do naturally lead most of us to assume that charms like figs.1 & 2 must be designed, at least in part, to avert sterility or promote childbirth. Some of us, with more active imaginations, may even be dwelling on racier purposes. But as we saw in note 6, we must beware of our imaginations running away with us here!) In the same vein, “magical ceremonies are performed in Java in which cures for sterility are invoked by making offerings to the king of the monkeys.”(9) Interestingly, in south-east Asian versions of the Ramayana, the monkey god Hanuman is a philanderer, in sharp contrast to his celibacy in Indian tradition (10). This is true, in particular, in the Ramakien, the Thai version of the Ramayana, in which Hanuman not only marries, but has numerous extra-marital affairs with women – celestial, demonic and human. Needless to say, he had children as a result (11). Quite where all this leaves Hanuman in the “marital fidelity” stakes listed by Catherine Yronwode above is arguable, but it could certainly explain why the Thai Hanuman (as opposed to the Indian) might appear on a more sexually oriented phallic charm of the form shown in fig.2. Indeed, in another of her web-pages (12), Catherine Yronwode actually tells us that Hanuman “appears on potency and fertility amulets in Thailand and Burma.” But again we must beware of letting our western imaginations run away too much with us here. Plus we must remember that Phra Sobsan Suthammaartaro does not regard the monkey-with-phallus in fig.1 as Hanuman at all, but as “just a monkey”, and, to further complicate the interpretative landscape, he regards it as neither sexual nor marital, but as a bringer of good luck generally and (in accordance with the invocational sounds of the reverse) a protector against evil spirits in particular (13)! The symbolism is very much in the eye of the beholder, it seems.

So, whether or not the monkey in figs.1 & 2 is Hanuman or “just a monkey” remains uncertain. Indeed, there may not even be a “correct” answer, for some wearers might regard it as Hanuman and others not. And, at the end of the day, maybe it doesn’t matter, for Hanuman is a monkey after all – a sort of archetypal monkey – so that whatever powers the ordinary monkey has – be it the ability to leap or a sexual potency – Hanuman has it on a godly scale. Likewise as regards the significance of the monkey, be it Hanuman or otherwise, if symbolism is in the eye of the beholder, perhaps usage is too. Perhaps some people will wear the charm of fig.1 in the expectation of repelling evil spirits, whilst others will wear the charm of fig. 2 in the hope of promoting marital fidelity or fertility. And, getting back to our over-active imaginations, is it really beyond the bounds of possibility that some will wear either medal or charm for much racier ends ?

#### Notes.

1. My thanks are due to Phra Sobsan Suthammaartaro of the Thasoong Temple in A. Muang, Uthaitani Province, Thailand for his help in translating and interpreting this medal.

2. As many readers will know, Gautama Buddha is generally believed to be only the latest of many buddhas in the present world cycle. Opinions vary, but some reckon Gautama as the 28<sup>th</sup> Buddha, others as the 25<sup>th</sup>. The “five Lord Buddhas” referred to on the medal are, Phra Sobsan tells me, the last five buddhas, five being a significant/mystical number. I do not know if there is any conceptual link with the five Dhyani Buddhas of Tibet.

3. The idea is that constant repetition of the mystic sounds generates a kind of resonant power within the self, which not only wards off evil spirits, but can even protect against snakes and wild animals, or threats from human enemies! A similar belief lies behind some of the ‘meaningless’ mantras of Hinduism:

“Whole Tantras teach nothing but what may be called the science of employing unmeaning sounds for acquiring magical power over friends, and for destroying enemies and rivals.” (Sir Monier Monier-Williams, *Hinduism* (1919), p.130.)

For a wonderful story in this line, see J.A. Dubois & H.K. Beauchamp, *Hindu Manners, Customs and Ceremonies* (3<sup>rd</sup> edition, 1906), p.143. The most famous “power sound” is, of course “Om”.

4. The essay “Penis Amulets from Thailand” is at:

<http://209.96.136.38/penisamulets.html> with amuletic/talismanic properties of the various types listed in the Lucky Mojo Curio Co. catalogue and price list at:  
<http://209.96.136.38/mojocatamulets.html>

My thanks are due to Catherine Yronwode for the use of her web-site and of some of her illustrations (here figs.2 to 5.)

5. According to Catherine Yronwode such charms are almost exclusively worn by men and boys. They are hung from a waist-band worn under the clothing and off-centre from the real penis “in the hope that they will attract and absorb any magical injury directed toward the generative organs.”

6. There is an interesting parallel with the phallic offerings left at the shrine of the female spirit Chao Mae Tuptim in Bangkok, by devotees seeking her blessings. The erect phalluses are often realistically carved from wood and can be up to 4 feet or more in length. Some stand vertically, others lie horizontally, and there are dozens of them, giving the site a truly bizarre air. Foreigners naturally assume sexual connotations for all this – hence the shrine’s appearance in the likes of “Emmanuelle” – but though some supplicants do pray for children (specifically male ones) or for success in romance, the majority of prayers are non-sexual and relate to things like winning the national lottery, getting a better job, or success in business. (Information taken from *Nai Lert Park – in Commemoration of the 10<sup>th</sup> Anniversary of the Hilton International, Bangkok* by W. Warren and L.I. Tettoni, published by the Hotel in 1993, p.51-54. My thanks to Bob Domrow for bringing this to my attention.) According to Catherine Yronwode, the Thai phallic amulet originated with the linga of Siva in India, and was taken to Thailand by Cambodian monks in the 8<sup>th</sup> century AD. Indeed, Phra Sobsan tells me that the phallus on which the monkey sits in fig.1 is that of Siva.

7. Hanuman’s loyalty, see part I of this essay, “Hanuman and other Monkey Business”, cited in the opening paragraph of the present article, p.167 & p.168-9.

8. James Hastings (ed.), *Encyclopedia of Religion and Ethics* (1959), article “Animals”, section “Monkey” (vol.1, p.522-3.)

9. Mircea. Eliade (ed.), *The Encyclopedia of Religion* (1987), article “Monkeys” (vol.10, p.65-6.)

10. J.L.Brockington, *Righteous Rama – the Evolution of an Epic* (1984) p.269 & p.303.

11. See Paula Richman (ed.), *Many Ramayanas* (1991), p.39. Also the web-site essay “Versions of Ramayana” at <http://www.hanumanchalis.com/versions.htm>

12. See <http://www.luckymojo.com/deityluck.html>

13. The following passage from C.A.S. Williams, *Chinese Symbolism and Art Motifs* (1974 edition), article “Monkey” (p.278), is of interest in respect of related Chinese beliefs:

“The monkey is believed to have the general control of hobgoblins, witches, elves etc. It is also supposed to be able to bestow health, protection and success on mankind, if not directly, indirectly, by keeping away malicious spirits or goblins. People often imagine that sickness, or want of success in study and trade, is caused by witches and hobgoblins. Hence the sick, or the unsuccessful, worship the monkey in order to obtain its kind offices in driving away or preventing the evil influences of various imaginary spirits or powers.”

Williams is here quoting from Rev. Justus Doolittle’s *Social Life of the Chinese* (1866), vol.1, p.288. (It is an interesting aside that here in England “you little monkey” is a phrase applied to a mischievous child, the phrase finding a curious echo in the monkey-like forms of the mischievous creatures in the film “Gremlins.”)

# GUIDE TO COIN LEGENDS

## (mostly Latin, some German)

*Ron Herneshen, Plumas, Manitoba, Canada, NI #2243*

Although this guide is mostly intended for coins of the Holy Roman Empire/German/Austrian Empires, it would also be useful for others with Latin legends (such as Canada).

A.A./Archid(ux) Aust(riae) – Archduke of Austria  
Abbas – abbey (Corvey)  
ad Legem Conventionis – after the laws of the convention (Frank.)  
A.D./Archid – archidapifer  
Admi. Pp. – administrator, provost (Trier)  
A.E./Aep./Archiep(iscopus) – archbishop  
Älterer Linie – elder line (Ger.) (R-G)  
Archie. – Arch-chancellor (Prus.)  
Ar. Vex. – Archmarshall, Standard Bearer (of H.R.E.)  
A.T./A.Th. – arch treasurer (of H.R.E.) (Pf-Sul.; Br-Lun.)  
Austriae Imperator – Emperor of Austria  
Augustus D.G. – August by the grace of God  
Auxilium – aid (siege) (Braunau)  
Argenti(nium) – Strasbourg/Strassburg

B. – burgrave  
B./bischof – bishop (Germ.)  
B.H. – hereditary burgrave (L-D)  
Boruss(orum) – Prussia (Borussia)

C./Com./comes – count (or earl)  
C. & D.D. Pl./P. – Count or Lord of Plauen  
C. Reg. – reigning count  
C.B. – Chur Bavaria  
C.M. – Electorate of Mainz  
C.P. – Chur Pfalz  
C.P.R./Co.Pa.R. – count palatine of the Rhine  
Capit. Cathedr. – Cathedral chapter (Fulda)  
Card. – cardinal  
Civit Imperialis – imperial city (Muhl.)  
Com. & N(ob) B. – count & most noble lord (L-D)  
C.L. – Carl Ludwig (Stol.)  
Car./Carol(us) – Charles (Karl)  
Carola – Charlotte  
Con. – Konrad (Const.)

D./Dux – duke  
D.G./Dei Gra(tia) – by the grace of God



DG./D.G. – lord of Greiz  
D.H.R.R. – prince of the Holy Roman Empire (Germ.)  
D.I.C.M. – duke of Julich, Cleves, & Berg  
Dominus/D. – lord  
Dom. Senior – senior lord (S-R)  
Dux Regn. – reigning duke  
Dyn. – line

E./Ep./Eps./episcopus – bishop  
E.Z. – hereditary Prince (Hesse)  
El./Elect. – elector  
El. Adm(in) – elector, administrator  
Epus. Et P Ps. – bishop & prince-provost (Stras.)  
et Ind. – and India  
ex L.B. – late free baron  
E.I. – Emeric Joseph (Mainz)  
Emanuel – Manuel (Port.)

F./Fürst – Prince (Germ.)  
F.D./F. Def. – defender of the faith  
Feliciter Regnante – happily reigning (Lux.)  
Freie und Hansestadt – free & Hanseatic city  
Fürst(en)t(hu)m – principality (Germ.) (R-G)  
Fürst Primas – prince primate (Ger.) (R.C.)  
Fr. Or. – Eastern Franconia  
Francofurt – Frankfurt  
Franken – Franconia  
F.A. – Friedrich August (Anh.)  
F.B. – Friedrich Botho (Stol.)  
Frid./Frider(icus) – Frederick (Sax.)

G./Graf – (vis)count Ger.) (Stol.)  
G.A.C. – arch chancellor of Germ. (Mainz)  
G.H./Gr.H./Grossh./Gros(s)herzog – grand duke (Germ.)  
Gr. Z. – counts (Stol.)  
Germ. Rex – king of Germany  
Gub. Dom. – ruling lord  
Guilelmus – William

H./Haer. – heir  
H.Z./Herzog – Duke (Germ.)  
H. – Ireland (H-M)  
H. et B./Hu. Bo. – Hungary & Bohemia  
Halae Suevicae – Hall in Swabia  
Het. – Tuscany  
H. – Heinrich (Reuss.)

Henri – Heinrich (Mans.)  
Hercules – Ercole (Mod.)  
Hieronymus – Jerome (West.)

I.L./Iüng. Lin./Jungerer linie – younger line (Germ.) (R-E)  
Imp(erator) – emperor  
imperium – empire

I. Cl. & M. – Julich, Cleves & Berg  
Ivl./Iul. – Julich

Io./Ioan./Ioann(es) – Johann (Treir)  
Ioh. – Johann (Germ.)  
Ios(ephus) – Joseph

Joannes – John

K. – elector (Germ.)  
K.M. – Copper Munze  
K. S. – kingdom of Saxony  
K.S.P. – Royal Swedish-Pomerania  
Kaiser – emperor (Germ.)  
König/Koenig – king (Germ.)  
Kurfürst – electoral duchy (Germ.)

L. M. – Land-Munze  
Lan./Land./Landg./Landgr(avius) – landgrave (Bav.)

Loth(ringia) – Lorraine

Lud./Ludov(icus) – Ludwig (Wurt.)

M./Marggr. – margrave (Germ.)  
March./Marchio – margrave  
M.D./Mag. Dux/Magn(us) Dux – grand duke  
Magna Ducissa – grand duchess (Lux.)  
Mon. Lib. Reip – money of the free republic (Bremen)  
Mon. Nova – new money (Freiburg)  
Mon(eta) Nov(a) Castri Imp – new money of the free city (Friedburg)  
imperial castle (Friedberg in W.)

Moneta Bipont. – money of Zweibrücken (P-B-Z)  
Moneta Reip(ublican) – money of the republic (Basel)

M.B. – Great Britain (H-M)  
Mog(untia) – Mainz

M. – Maria (Aust.)

N. Pr. – born princess (H-M)  
Nat(us) Germ. Primas – born Primate of Germany (Salz.)  
Nicol. – Nikolaus (Eszer.)

O.V.M. – chief-guardianship money (S-W-E)  
Obervormund u. Landes Regent – chief guardian & regent of the land (S-H)

P.S.D. – duke of the Upper Palatinate  
Pr./Prin(ceps) – prince  
Pr. Her(es) – hereditary prince  
P(rinceps) R(egius) – Prince Regent  
Patr(ona) – patron (Pader.)  
Praep. – provost  
Prenz vu Letzeburg – Prince of Luxembourg  
Prot – protector  
Provisor Iterum – Administrator for the second time (Sax.)  
P. – Peter (Tusc.)  
Paulus – Paolo (Ven.)

R.I./R.Imp./Rom. Imp. – Emperor of Rome  
Reg(ina) – queen (H&B)  
Re. Cap. – royal chapel (Olm.)  
Regnum – kingdom  
Reg. Pr. – royal province (Sax.)  
Reichs-Sta(d)t – imperial city (Aachen)  
Rex – king  
Ratisbonensis – Regensburg

S. – Saint (Wurz.)  
S. 77 – age 77(senectus) (H-N-O)  
S.A./Semp. Aug. – ever August  
S. Ap. S. Leg./S.S.Ap. – Legate of the Holy Apostolic See (Salz.)  
S. C. – oldest count  
S.D. – supreme lord (L-D)  
S.L.R. – of the eldest line of Reuss  
S.L.R.T.St. – of the eldest line of the entire house of Reuss  
S. M. – Scheide-Munze  
S.R.E. Praesb. – Presbyter of the Holy Roman Church  
S.R.I./Sac. Rom. Imp. – Holy Roman Empire  
S.R.I.P(r) – prince of the Holy Roman Empire  
Sede Vacante – the seat being vacant  
Senior et Feud. Administrator Aetat – lord and administrator of the fief (H-N-O)  
Stadt-Mynz – city money (Augs.)

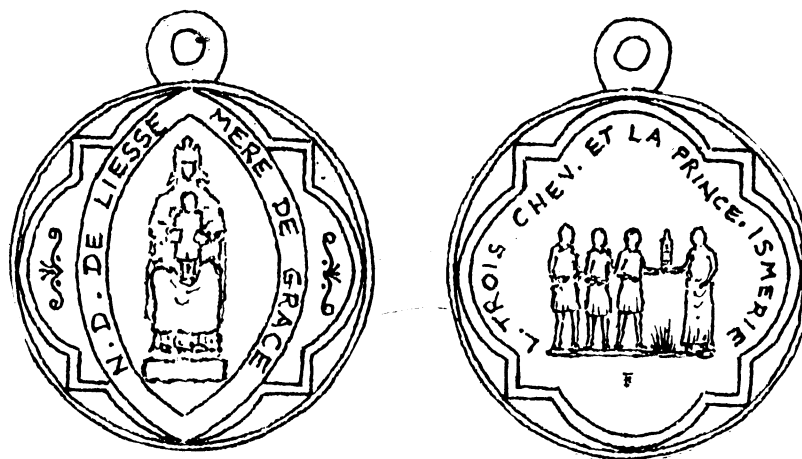
T. & Administer – regent & administrator (H-M)  
Tutrix Reg. – ruling regent

Tremon(iensis) – Dortmund  
Trevir. – Trier (Treves)

# NOTRE DAME de LIESSE: FROM JUNK BOX TO INTERNET

*Bob Forrest, Manchester, England, NI #2382*

The aluminium medal shown here twice actual size is a crudely manufactured and somewhat worn piece that emerged from a junk box for the princely sum of 50 pence. It looks to be of early 20<sup>th</sup> century date. Its obverse shows a seated figure of the Virgin Mary supporting the Infant Jesus who is standing in her lap. The surrounding legend reads N.D. DE LIESSE MERE DE GRACE (= Our Lady of Liesse, Mother of Grace.) The reverse shows three figures clad in short tunics to the left and one figure clad in a long tunic to the right. One of the short tunics and the long tunic hold between them what is just discernible as the image of the Virgin and Child pictured on the obverse of the medal. The reverse legend reads L. TROIS CHEV. ET LA PRINCE. ISMERIE.



Frankly this reverse and its legend were a real puzzle to me, but having discovered how diligent many French places of pilgrimage have been in putting their details onto the internet (very useful for the collectors of religious medals!), I fed “Notre Dame de Liesse” into my trusty computer and, within 0.36 seconds (or so it said – I have no reason to think it was exaggerating!), the problem was solved. (1) I do like old books and dusty libraries, I must say, but this was seriously impressive!

Liesse is some 12 km north east of Laon in Picardy, and Notre Dame de Liesse is an ebony statue (2) which resides in the basilica there. Its story is an interesting one, making this medal yet another demonstration, if one were needed, of how some of the most intriguing numismatic items emerge from the junk box for a matter of pence.

In 1134 three knights, who were brothers, set out from Laon to join the First Crusade, but they were captured in an ambush and taken prisoner to Cairo. Refusing to give in to the sultan’s pleas that they abandon their Christian faith and convert to Islam, the sultan had them imprisoned on a diet of bread and water. Then he sent in his most learned marabouts to convert them. When this didn’t work, the sultan sent his daughter, the princess Ismerie, to try to convert them. In addition to being a real beauty, she was also, apparently, well spoken and well versed in the tenets of Islam.

The sultan hoped that this combination of beauty and brains would convert the stubborn Christian knights, and if it didn't, well, he ordered his daughter to use more extreme means: to put it delicately, she was to "sacrifice her honour" if need be.

But the plan misfired. Instead of the princess converting the knights, the knights converted the princess, and she was filled with a burning desire to see an image of the Virgin Mary, about whom the knights had talked so much. But alas, they had no image with them to show her. The princess then asked if they could make her one. The oldest of the three knights said that they would have a go if the princess would provide them with wood and tools. This she did, but it left the knights in something of a predicament, for not one of them had any experience in wood carving whatsoever. That night, faced with the prospect of producing a Picassoesque disaster, the knights prayed to the Virgin for a bit of help, then went to sleep. To cut a long story short, the much needed statue, beautifully carved, miraculously appeared in their prison cell that very night, amid such a display of supernatural light, celestial perfume and heavenly music that it woke them up with a real jolt. Needless to say, the statue was the one pictured on the obverse of the medal, and the following day it was duly handed over to the princess to satisfy her religious curiosity. This, of course, is the scene represented on the reverse of the medal, the legend signifying "the three knights and the princess Ismerie" (abbreviated from LES TROIS CHEVALIERS ET LA PRINCESSE ISMERIE.)

The following night the princess had a dream in which the Virgin Mary urged her to release the three knights and to flee with them to France, where she would be baptised a Christian. And that is exactly what happened, the four – plus, of course, the statue – escaping by night on a mysterious boat piloted by an equally mysterious stranger. They fell asleep in Egypt and woke up next morning in France.

It was on heading inland to their home town of Laon that the statue indicated where it wanted to be honoured (the site of the future Liesse) by becoming so supernaturally heavy that the princess had to put it down on the ground (3). A small chapel was built on the spot, and needless to say it soon became famous as a place of pilgrimage. The original chapel was replaced by a larger one in 1384, and this in its turn had to be enlarged in 1480 to accommodate the increasing number of pilgrims. Indeed, it became such a famous shrine that most of the kings of France visited it – for example, Louis XIII went there with his wife, Anne of Austria, to pray for a son and heir, though by all accounts it was several years before Louis XIV came along in answer to their prayers. In the French Revolution, though, the church, like so many others, was pillaged, and the statue itself badly damaged by fire. The present day statue is a copy, made in 1851, which preserves in its interior the carbonised remains of the original statue, and which thus "carries its power". The name Liesse, by the way, means literally "joy", in reference to the benefits brought to the locality by the Virgin and her statue – benefits which, one suspects, included the healthy income from visiting pilgrims alongside the benefits of a more spiritual nature.....

#### Notes.

1. The best web-site is "Notre Dame de Liesse" at:  
<http://perso.wanadoo.fr/notre.dame.de.liesse/index.html>

but see also "Liesse-Notre Dame" at:

<http://www.equipee-multimedia.net/laureat/4p/Liesse/liesse.htm>

The story is also told, somewhat differently in some of its details, by Joan Carroll Cruz in her book *Miraculous Images of Our Lady* (1993), p.87-89.

2. Hence one of the much talked about "Black Madonnas", on which see "Our Lady of Montserrat" in *NI Bulletin*, November 2000, p.317 (note 2).
3. The idea of a holy painting or sculpture indicating, by supernatural heaviness, the spot where it wants a church or chapel to be built to house it is a common one in Christian lore. Compare, for example, the legend of "The Madonna of Montenero" in *NI Bulletin*, March 2002, pp.92-3. Mysterious ships are another recurring theme: compare the one in the legend of Santiago's relics in "To be a Pilgrim II" in *NI Bulletin*, May 2000, p.147 & p.149 (note 7a).

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### Is a picture worth a thousand words?

*Bob Forrest, Manchester, England, NI #2382*

Some events in history were so well known in their day that our forebears deemed it quite unnecessary to write down what they were on the medals struck to commemorate them: the medallic picture said it all, as it were. Unfortunately, with the passage of time, even collective memory fades, so that what was a self-explanatory picture to our forebears can be a real puzzle for us today. The bronze medal shown here 1½ times actual size is a case in point.



Clearly it is a religious medal made in Rome, and its reverse, though rather worn, is a recognisable image of the Annunciation, a favourite scene of Christian art, based, often with imaginative additions, on Luke 1.26-38. Here the Angel Gabriel is on the left, holding out his traditional lilies of purity, and the Virgin Mary is on the right, kneeling piously before what seems to be a lectern. The Dove of the Holy Spirit hovers over them. But what is the obverse about? It turns out to be a medal commemorating the 1622 canonization of (left to right) St. Teresa of Avila, St. Ignatius of Loyola, St. Isidore the Farmer, St. Francis Xavier and St. Philip Neri. I might never have guessed this had not another medal turned up to supply the necessary key, for which medal see "Indeed a Noble Company" in *NI Bulletin*, March 2003, p.95-100 (Fig. 1). A picture might be worth a thousand words, but sometimes a few words do help!

## Numismatic Quotes from the *Book of 1001 Yiddish Proverbs*<sup>1</sup>

A falsheh matba'ieh farliert men nit.

*A bad penny always turns up.*

A noventer groshen iz besser vi a veiter kerbel.

*A penny at hand is worth a dollar at a distance.*

A shtikel mazel is vert merer vi a ton gold.

*A little bit of luck is better than a ton of gold.*

A vort iz vert a sileh; shveigen iz vert tsvai.

*Talk is worth a shilling; silence is worth two.*

Az es reg'nt mit gold, shtait der oremman untern dach.

*When there's a shower of gold, the poor man stays under the roof.*

Az me shport nit grosen, hot men nit dem rubel.

*If you don't save a penny, you'll not have a dollar.*

Besser a loit mazel aider a funt gold.

*An ounce of luck is worth more than a pound of gold.*

Ehreh iz fil tei'erer far gelt.

*Honor is much dearer than money.*

Er hot di vert a paim un far'reist di kop vi a baim.

*He is worth a penny, yet he hold his head like a tree.*

Es shtumeh di tsinger ven du host in kesheneh klinger.

*Evil tongues are silenced by the tinkle of coins in your pocket.*

Far gelt bakumt men alts, nor kain saichel nit.

*Money buys everything except brains.*

Farloreneh yoren iz erger vi farloreneh gelt.

*Lost years are worst than lost dollars.*

Gelt brengt tsu ga'veh un ga'veh tsu zind.

*Money causes conceit and conceit leads to sin.*

Gelt farloren, gor nit farloren; mut farloren, alts farloren.

*Money lost, nothing lost; courage lost, everything lost.*

Gelt fiert di gantseh velt!

*Money rules the world!*

Gelt gait ysu gelt.

*Money goes to money.*

Gelt iz di besteh zaif vos nemt arois dem gresten flek.

*Money is the best soap – it removes the biggest stain.*

Gelt tsu farfinen iz gringer vi tsu halten.

*It is easier to earn money than to keep it.*

Gelteleh baleicht vi zun meir velteleh.

*Money lights up my little world like the sun.*

Gelt ia keilechdik – amol iz es do, amol is es dort.

*Money is round, it rolls away from you.*

Gold probirt men mit fei'er; a froi mit gold.

*Gold is tested with fire; a woman with gold.*

Gold sheint fun bloteh.

*Gold glitters even in the mud.*

Kinder un gelt iz a shaineh velt.

*Children and money make a nice world.*

Mit gelt ken men alles.

*Money can do everything.*

Mit gelt tor men nit stolzieren, veil me ken es gleich farlieren.

*Don't boast of your money because you can easily lose it.*

Nit als vos glanst iz gold.

*All that glitters is not gold.*

Reden iz zilber, shveigen iz gold.

*Speech is silver, silence is golden.*

Tsu hoben gelt iz a guteh zach; tsu hoben dai'eh iber di gelt, is noch besser.

*To have money is a good thing; to have a say over the money is even better.*

Bist a botu'ach, ober shik arein m'zumonim!

*I trust you, but send cash!*

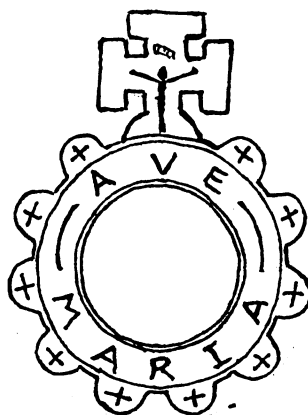
<sup>1</sup> 1001 Yiddish Proverbs, by Fred Kogos, 1974 Secaucus, N.J.

(Submitted by Roger deWardt Lane, Hollywood, Florida.)

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## FINGER ROSARIES

*Bob Forrest, Manchester, England, NI #2382*



Should you ever come across (and be puzzled by!) a curious looking religious 'medal' like the one in silver shown here actual size – characterised by its large central hole and ten 'bumps' around its outer edge – then the explanation is that it is a finger-rosary. More convenient to carry in the pocket or handbag than the traditional string of rosary beads, the idea is that with the index finger through the central hole, one's prayers can be counted-off on the outer 'bumps' (= beads) using the thumb - quite an ingenious modern invention, really. This one has "Lourdes" stamped on the reverse, just below the upper cross, and so is presumably a souvenir of a pilgrimage there. Similar items are also found in Spain. Compare also the key-ring mini-rosaries mentioned by Mark McMenemy in his article "Sacred Hearts and Eucharistic Adoration" in *NI Bulletin*, December 2002, p.382 (note 4.)



## ***BOOK NEWS & REVIEWS***

***Chile's Coquimbo Mint: A Documented History* by Carlos Jara. *Finally available for sale in a limited edition of only 50 numbered examples. The book (ISBN 956-291-669-3) is hard covered, 176 pages long, and printed on high quality "couche" paper. Those wishing to order it are encouraged to do so, and may contact the author directly at <clejara@yahoo.com> or the reviewer, Alan Luedeking at <alan@ludeca.com>. Through Alan Luedeking, the price is \$US 55 plus shipping: Alan Luedeking, 1425 N.W. 88th Avenue, Miami, FL 33172, U.S.A. Orders will be shipped now from Santiago, or from within the U.S. at the end of February 2003.***

Although the 1 Peso Coquimbo coin is so famous that it has many times been labeled the most important republican Latin American crown, no one has undertaken a serious study of it since Jose Toribio Medina in the early 1900's. Medina presented very incomplete information on this mint and its coins, leaving the door open to a lot of controversy. This comment may seem a bit harsh, but the amount of new documented information contained in Jara's book will prove that the assertion is merited. Through painstaking research, Mr. Jara uncovered much new documentation that was heretofore unknown and is crucial to understanding the precise chronology of the events that took place during the short time the Coquimbo Mint existed: 1827-1830. Was there more than one emission of coins from the Coquimbo Mint? Jara presents incontrovertible evidence that there were in fact three different emissions.

All relevant documents are presented in the Appendix, along with careful translations of the most essential ones. This work will finally bring closure to the long-running controversy concerning the legitimacy of the two known types of Coquimbo 1 Peso coins. Another controversial point concerns whether or not Coquimbo coined minor denominations. This is also cleared up. Previously undocumented and unknown contemporary descriptions and analysis of the various emissions of coins is presented, and by contrasting these with the actual coins known, it is possible to establish that the previously enigmatic and often called "dubious" specimens are in fact genuine. The diagnostics to identify genuine coins are also presented.

Other relevant items such as the mint employees' identities are also revealed, including the mysterious "T.H." whose initials appear on the Coquimbo coins. Illustrations of many known specimens of these coins along with a record of virtually all of their auction appearances are presented.

This is the first publication supported by the recently founded "Sociedad Chilena de Estudios Numismáticos," and will be followed by more books and monographs dealing mostly with (but not limited to) Chilean numismatics.

Reviewed by Alan Luedeking

***Modern Dime Size Silver Coins of the World with Footnotes to History* by Roger deWardt Lane. This is an e-book on CD-rom, self produced and published by Roger Lane, P.O. Box 81-3732, Hollywood, FL 33081-3732. The cost (at least to start with) will be \$40.00 with shipping included within the USA, international postage extra, depending on the country. Anyone wishing a copy should send the order with a check drawn on a domestic bank or a money order if they prefer. Outside the U.S.A. they should first write the author for the cost of shipping.**

The e-book is a 600-page study of small world coins, the result of 30 years of research as part of the author's collecting of this series of silver coins. Each of the 100 countries is a separate chapter; with over 1000 dime size silver coins of the world images enlarged two to the page. Separate folders contain original files that may be enlarged with a viewer to display them as thumbnails or full screen size. The images of coins are grayscale as the coins are all silver with Mack backgrounds. The Footnotes to History are small articles from geography's, travel books, or old encyclopedias contemporary with the coins. Some are numismatic notes about designers and engravers. Mintage's are listed where known and current values in 5 grades, are included as the last chapter.

The CD-rom will auto-load and a menu will display. The selections include instructions and a slide show program showing views of dime size silver coins of Kings, Queens and Statesmen. The background music is from a recording of "Brother Can You Spare A Dime?" about the Depression Era of the 1930's.

The full book is in Adobe Acrobat® PDF format. A free PDF reader program from Adobe is included on the CD-rom. It will down-load in Windows 98 or higher.

The NI Library received an advanced copy of the disk, and frankly was delighted with the layout and contents. There is a wealth of historical material associated with each country, and it is an excellent example of what can be done by private collectors to enhance their own specific hobby. The beauty of this type of "book" is that you can print-out the pages of the countries you are specifically interested in for later reference, as well as enlarging on your computer screen for easier study any of the coins shown. Plus the fact that this 600 page reference book weighs just a few ounces, and takes up only a quarter inch of space on your shelves.

Reviewed by Granvyl Hulse

***The 2003 (21<sup>st</sup>) edition of "Coins of Canada" by J.A. Haxby and the late R.C. Willey was released early on December 13, 2002 by the publisher: Unitrade Press, 99 Floral Parkway, Toronto, Ontario M6L 2C4, telephone (416) 242-5900 and fax (416) 242-6115. The catalog is available either in English or in French ("Monnaies Du Canada") at \$11.95 with a white, plastic, spiral binding. The normal perfect binding is not available. If the catalog is ordered from the publisher, please add \$3.50 for shipping. Canadians should add GST or HST.***

The 296 page soft cover catalogue is printed on six by nine inch pages. The catalog is subdivided into ten chapters as follows: Canadian Decimal Coins; Canadian Gold Coins; Canadian Collectors' Coins; Canadian Collectors' Sets; Canadian Bullion Issues; The French Regime; Colonial Tokens; Trade, Advertising and Transportation Tokens; Colonial Decimal Coins and Dominion of Canada and Bank of Canada Bank Notes.

A 15 page "Introduction" at the beginning of the catalogue, and at the end of the catalogue, a two-page section on "Bullion Values of Canadian Coins", followed by a three page "Glossary of Terms", provide useful data for the user.

Short descriptive and in places historical texts are included with most type coins, each issue of tokens and each issue of bank notes. Photos illustrate both sides of each type coin, type token and each issue of bank notes. Enlargements show major varieties.

A brief descriptive grading section, covering grades from Good or higher through EF or AU, is given for the obverse side (monarch's side) at the beginning of the section for each denomination of currency coin for each monarch. Just above the short grading section, the following specifications for the first type coin for each monarch are presented: diameter, weight, thickness, composition and edge type. If there are changes for any of these specifications for a new type coin, the series of corrected specifications is given.

Mintage figures and valuations in up to eight grades of preservation (from Good-4 or higher, through MS-63 or MS-65) are given for each of the circulation date coins. Fewer lower grades are valued for the more recent circulation coins. Valuations for signatures and other varieties of bank notes are given in up to six grades.

An important feature of this catalogue is the inclusion of J.A. Haxby's detailed research on the minor changes made to the portrait dies of Queen Victoria, as she aged, which are shown on the decimal coins of Canada and Newfoundland. Clear photos of each type portrait are shown and the portrait type is indicated for each decimal coin of Queen Victoria catalogued.

Reviewed by Jerry Remick

***The third edition of the Standard Catalog of World Coins, 18th Century, 1701-1800, Third Edition, by Chester L. Krause and Clifford Mishler and edited by Colin Bruce II was issued in December 2002 at \$US 70.00 retail by publisher Krause Publications, Book Dept. PR02, P.O. Box 5009, Iola, Wisconsin 54945-5009. Shipping to US destinations add \$US 4.00, for each additional book of any title, ordered at the same time are available for \$US 2.25 shipping. Outside the US add \$US 20.95 shipping for the book and \$US 5.95 for each additional book. Credit card customers can order toll free, by calling (800) 258-0929. Website for the publisher is [www.krausebooks.com](http://www.krausebooks.com). Canadian residents will find it cheaper to order from The Unitrade Press, 99 Floral Parkway, Toronto, Ontario M6L 2C4 and email [unitrade@unitradeassoc.com](mailto:unitrade@unitradeassoc.com)***

The softbound catalog, consisting of 1,272 pages (8-1/4 X 10-7/8 inches), is nearly two inches thick. It covers all coins in all metals minted from 1701 – 1800 by date and mint mark. There are more than 17,900 actual size photographs illustrating nearly all type coins.

Composition, weight and fineness are given for each type coin. Each date coin is valued in up to five grades of preservation. For each country or coin issuing authority, there is an index map locating it and a few paragraphs on its history, location and area. A listing of the country's rulers and mint marks with corresponding mint names and dates of operation is also given.

New to this edition are extensive re-visitation for German States, Scandinavian and Swiss Canton issues, Korean cash coins, Morocco, Tibet and many Spanish speaking countries.

The third edition features 136 more pages than the previous edition.

Assisting the readers in identifying coins are: a German States Shield instant identifier; an illustrated guide to Eastern Mint Names; an 18<sup>th</sup> century coin denominations listing; a table of standard international grading terminology and abbreviations; an 11 page listing of 18<sup>th</sup> century legends; and a standard international numeral system table.

Reviewed by Jerry Remick

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## MEMBER NOTICE PAGE

**Edward J. Moschetti, P. O. Box 4094, Pittsburgh, Pennsylvania 15201-0094:**  
Trade Disney silver/gold proof medals encased with certificates as issued for your foreign BU and Proof coinage.

**Paul Harris, P. O. Box 1649, Agoura Hills, CA 91376, e-mail: pieceof8@att.net:**  
Wanted to buy: LAS MONEDAS COLONIALES HISPANO – AMERICANAS by J. T. MEDINA – 1919, in excellent condition. Also seeking auction catalogs of Cayon and Jacques Schulman. Please let me know what you have for sale. *All Dealings Strictly Confidential.*

**Albert L. Gammon, P. O. Box 1343, Sun City, AZ 95372:** Have 2 large collections of mostly modern minor coins. Perfect for any beginner collector. Reasonably priced. Send 3 stamps for lists.

**Member Notice Page Request:** Members are urged to use this page to publish your **free** notices. Most using the page report good results. For information on the rules, see page 28 of the January 2003 issue or write to the editor.